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The Orthodox Herald

Celebrating our 44th year

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THE WAY I REMEMBER IT

We have received many letters and phone calls asking us to include articles for "converts" who have come to Orthodoxy in adulthood and have missed many of the customs which I remember in my youth and are rapidly being discarded. Since last month's articles, we have also received many comments from those who have been Orthodox all their lives. They enjoy recalling the precious moments. We do try to capture and share some of the awe and wonder which these childhood customs invoked in us.

With Great Lent coming, even a very young child could sense that a change was being made in the routine of life. Everything seemed more subdued and even the most rambunctious child quieted down. The radio was unplugged from the wall not to be played until Lent was over. There was no TV at this time. We did not get our dime for the movies because it was forbidden and the older children in the family talked about having to give up the dances until Easter.

The food also changed. We never ate very much meat but it was removed from the menu altogether. On different days we were given tea instead of cocoa to drink and the rye bread was sliced thicker and spread with runny homemade grape jelly instead of with butter or cottage cheese.

There came a time when our parents started to warn us about our coming Holy Confession. We shared meager knowledge with our friends who were facing the same. Our conversations were intense.

Then one day we ate our supper early; we changed from our school clothes to our Sunday clothes; and we went to something called Andrea Kritskoho service. This, of course, is the Penitential Services of Andrew of Crete, which is served during the first week of Great Lent. Our friends hurried along with us to Poklone (Prostrations),

(Continued on Page 63, Col. 1)

PRAYER FOR LENT

Jesus, my careless heart is in desperate need of repentance. It wants to walk with You again through the things that really matter. I welcome another Lent to go with You to Jerusalem. On this journey of love I will try to keep my eyes on You for it is from You that I draw my strength. I only ask that You glance back once in awhile to see if I am following. Your glance will be fuel for the times I lag behind. I have a way of getting lost or distracted; please wait for me to catch up. My desire is to help You carry Your cross by what I do in helping others. This Lent may it come to pass! Amen.

FORGIVENESS SUNDAY

The Sunday and day before Great Lent has several names. It is known either as Cheesefast or Cheesefare Sunday or the Sunday of Forgiveness.

The first name Cheesefast means that from this day we are to abstain or fast from butter, milk, cheese and eggs. We should not use these again until Easter/Pascha.

The name Cheesefare is an older word taken from the same root as farewell. It means to go through. We are to go through cheese, milk. etc. until Easter/Pascha.

The Sunday of Forgiveness gets its name from the Gospel verse which is read this day which speaks of forgiveness. See St. Matthew 6:14, 15. It reads: "For if you forgive men their trespasses, your heavenly Father will forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses."

There are special Vesper Services on this Sunday. Light-colored vestments are put away and replaced with somber colored ones. The music is different; the joyful tones are replaced with the minor chords which will be used throughout most of the Lenten period. Small bows are changed to full prostrations on the

(Continued on Page 63, Col. 1)

HOLY CROSS

On the third Sunday of Great Lent, which comes on March 26 this year, we venerate the Holy Cross, which is decorated with flowers and fragrant herbs and placed on the table in the front center of the church. As we gaze upon it we are reminded that we have already passed the mid-point of our Lenten journey. By the special prayers we are encouraged to carry on so that we can properly approach the coming Resurrection of Our Lord.

The Holy Cross reminds us that we can employ a powerful weapon in our battle with the enemies of God. The services for this Sunday make no mention of the Cross as being a symbol of suffering, penance, or humiliation, but rather they proclaim the Holy Cross as a symbol of joy, victory and triumph.

In the Gospel reading for this Sunday Mark 8:34-9:1 we are told to take up our cross. What does this mean?

The Cross in Jesus' day was a reproach, a disgrace. It was a wooden beam upon which enemies of the state were punished and killed. There was nothing attractive about it. Yes Jesus said in verse 34: "If any man would come after me, let him deny himself, and take up his cross and follow me."

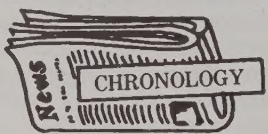
Later on, St. Paul wrote to the Corinthians (1 Cor 1:23) that the cross was "to the Jews a stumbling block, and to the Greeks foolishness."

Even today we "take up our cross" is still not an act for which we are applauded by the world. It still has its reproach; it still has its pain; it still has its unpopularity.

But the follower of Christ takes the long and often unpopular view of life. He well knows that there is no reward without responsibility; no health without suffering; and no crown without a cross. So he takes up his cross, not in duty only, but in love and carries it with his Saviour.

Bearing the cross means we go into the world ready to meet all problems.

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MARCH 1995

DIED – Fr. Peter Kreta, Kodiak, Alaska.

ST. NECTARIOS PRESS is the first Orthodox publisher to be found on internet. Its 38-page catalogue is accessible under "Resources" on The Orthodox Page. For those on slow mail, write 10300 Ashworth Ave. N, Seattle, WA 98133-9410 or call toll free 800-643-4233.

WHEN YOU CONTRIBUTE to the United Fund, the Combined Federal Campaign or most State Employee Campaigns write in the designation column "IOCC (International Orthodox Christian Charities)."

THE CARPATHO-RUSYN RESEARCH CENTER, Box 131B, Orwell, VT 05760 can furnish materials on many aspects of the Rus people in Europe and in North America.

PARISHES number 14,000 throughout the former Soviet Union. Most of the churches are restored old structures that managed to survive despite anti-religious campaigns for 75 years, which led to destruction, abandonment, or misuse as factories, warehouses, garages, and barns. Moscow officials said there are now 175 working parishes and about 100 more churches being restored at the expense of Orthodox believers – who contribute money, material and labor. New churches are also being erected as was the beautiful Kazan Cathedral on Red Square, opened in 1993.

DURING A VISIT TO PATMOS, Ecumenical Patriarch Bartholomew announced that he is calling Orthodox leaders to a peace summit there next year. Patmos is thought to be the place where St. John fled in 95 AD and where he wrote the last book of the Bible – the Book of Revelation.

OVER 560 DIFFERENT ICONS of various subjects and sizes can be ordered from St. Issac Skete, Route 1, Box 168, Boscobel, WI 53805 or call 1-800-81-ICONS. Gift certificates are available.

RETREATS AND CONFERENCES are planned for 1995 at St. Pasius Missionary School, 7777 Martinelli Rd., Forestville, CA 95436. There is one scheduled for almost every month. The subjects vary. Write or call (707) 887-9023 for info.

IN 1989 the last Russian-born monk at St. Tikhons Monastery in So. Canaan, PA died. At the present time there are 10 inhabitants at the monastery: eight are converts (6 within the past 10 years), only two were born into Orthodox families.

ST. TATIANA is the patron saint of students. A chapel dedicated to her was built in 1837 at Moscow State University. It functioned in this capacity until 1917, when it was converted into a theater. The Pedagogical Council decided to return it to its original use – a chapel. A priest is assigned to the chapel.

THREE NEW MISSIONS of the OCA were given $1250 monthly checks to enable them to have clergy to serve them full time. These missions are in Fremont, CA, Billings, MT, and Jacksonville, FL. For more info on Aid to Missions and the Endowment Program, call Fr. Joseph Fester at (516) 922-0550.

ORTHODOX CHRISTIAN WOMEN OF MONTREAL are sponsoring their 4th annual conference on Sat., March 11 in Montreal, Canada. The organization is composed of women of many ethnic backgrounds who share common concerns of the world in light of the Orthodox faith and traditions. Call (514) 481-5093 for info.

INTERNATIONAL FESTIVAL of Orthodox Church Music will take place in Hajnowka, Poland on May 14-20. It will be the largest gathering of church musicians in the world. Contact Syndesmos, B P 44, 92333 Sceaux, France for info on this event or for a calendar of events for 1995.

BEYOND THE DON by Natasha and Misha is a 45 minute CD which contains a mixture of 19 familiar and new Russian folk songs. Send $17.50 to Rusa Records, Box 2304, Warminster, PA 18974 for a disc postpaid.

SERVICES IN ENGLISH are held in Moscow at 10 a.m. at the main gate Belltower Church at the Danilovsky Monastery.

1995 DAILY BIBLE READING GUIDES are available free from Education Commission, c/o Gayle Woloschak, 899 S. Plymouth CT #303, Chicago, IL 60605.

THE POWER OF RADIO was demonstrated in a village in northern Thailand, where one of the leaders of the village distributed tapes of a religious radio program throughout the village. Almost all the villagers became believers and were baptized even though no missionary had ever visited the area.

MANY ORTHODOX, both natives and Russians, were killed in the Boxer Rebellion (1899-1900) in an attempt by the Chinese to drive all foreign and indigenous Christians from their country.

SS. CYRIL AND METHODIUS CHURCH in Hartshorne, OK is built on land donated by the Choctaw Indians to some Russian settlers about 100 years ago.

LARGE ICONS of the American saints are painted on the sides of three adobe buildings on Hazeldine Ave., near Third St., SW in Albuquerque, NM.

BIBLE MESSAGES are broadcast into every hotel room, post office and public building in the Ukraine. The programs are furnished by the Good Samaritan Mission, an evangelical group which has opened 90 churches last year and plans to open 400 this year.

HUMANITARIAN AID is still needed in Russia. Contact: Russian Orthodox Missionary Society, 109 Moscow Rd., Holden, MA 0-1522.

ST. MICHAEL THE ARCHANGEL is the only Orthodox Church in 'Grozny, Chechny. It is located downtown and the gates bore shrapnel marks on January 7. The present condition is unknown.

•The Way I Remember It

another name for the Service. We didn't understand the words of the service but the solemnity almost brought us to tears. The full prostrations, with forehead to the floor, made a great impression for you to see this was the day before there were pews in the Church and the full movements as prescribed by the Church were not hindered. To this day, I am uncomfortable with the new prostrations; kneeling, then touching fingers to forehead, and then the kneeler.

Finally, Friday came – the big day. After school, we were warned by our mother to tell the priest in confession how we were bad and offended or disappointed God. We were given some money for a candle and a slip with our first name. The children who were to have their confessions heard for the first time were first. We went up to the designated place and put our candle and slip with our name on the table. The priest put his stole on our heads and in this little private nest we unburdened our young souls. The very quiet children walked home, went to bed early and awakened next morning worrying that they would forget and drink some water.

The Divine Liturgy was almost over before we received Holy Communion. We repeated the Prayer before Holy Communion and then the moment we had been waiting for had come. We accepted Holy Communion. That day will always live in my memory because of the unexplainable feeling which warmed and lightened my soul.

There are other memories of Great Lent to be shared next time.

•Forgiveness Sunday

floor and the ritual of forgiveness takes place. A custom which exists in many monasteries has been introduced into many parishes. This custom is the very moving tradition that during the Vesper Service on this Sunday, the monks publically begged pardon of each other for past offenses, then embraced one another with the holy kiss of peace. They then went out and began their 40-day pilgrimage of Great Lent.

You may not go to the Vespers of Forgiveness but you can ask each member of your household for forgiveness so that you can start your pilgrimage toward the Resurrection.

LONG, LONG AGO

We found the following in a book printed in 1866. It was written by "an English lady married to a Russian officer."

"The communicants intend to prepare themselves in the fourth week (of Great Lent), and on the Wednesday they begin their devotions. The more religious prepare during the whole week.

Wednesday in the fourth week is called Middle-Cross Day, because it is the middle of the Great Fast, and it is the custom to make little cakes or biscuits in the form of a cross on that day, as the English do Cross-buns on Good Friday.

There are other customs during the Great Fast which deserve notice: such as baking of little cakes in a form which somewhat resembles a bird, with currants or wild cherries for its eyes; this is observed on the 9th/22nd of March, the Feast of the Forty Martyrs, who were fed, says tradition, during a cruel imprisonment, by larks, which flew into their dungeon with food for them.

On Lady-day (Annunciation), too, it is considered a Christian duty to do some particularly benevolent act, especially setting captives free; and to enable the Orthodox to endulge this desire, the "roughs' of large towns employ themselves, for some time previous, in catching birds of all and any sort, and selling them, to be set free, on the Feast of the Annunciation."

HELP IS NEEDED

We read on March 19 from Mark 2:1-2 and think there certainly are many ways that a person can get to meet Christ.

But the way given in Mark is unique. To be let down by one's friends through a hole ripped up in the roof! There is the knocking and the banging, and the chips of plaster falling on the heads of people jam-packed in the room where Jesus was; and then a ray of sunlight breaks through; and then down comes a mattress swinging and swaying on the ropes, and on it lay the helpless man, shaking with the palsy, and unable to rise. His friends were determined that he should see Christ. And because of their persistence, Jesus healed that man – their friend – in body and soul.

Sometimes a person cannot bring themselves to meet Christ in His Church. They may be too weak in courage to make it alone. Someone must help them, or they will never get there. That is when they need the untiring faith and persistence of their friends.

There may be someone who needs your help right now, and you think that you don't want to get involved or that you have done enough. Are you sure?

CHRISTIAN LOVE

Following the Sunday of the Prodigal Son, we read from the third, fourth and fifth chapters of the 1st Epistle of John. The gospel reading for the Prodigal Son tells us of the love of God the Father – Luke 15:11-32. The chapters from St. John continue this theme. He tells us that since religion is fellowship with God and in Christ, God has revealed His essential character as love.

Inasmuch as love can proceed from no other source than God, everyone who really loves has his birth from God and knows God. On the other hand, as God's very Being is love, a loveless or selfish person shows conclusively that they do not know Him.

If the question is asked, how one knows God's real character, the answer is that He has made it evident in our case by sending His only Son into the world – the one and only perfect expression of Himself – that through Him we might share the true life, the life of God.

St. John teaches that love is not something which belongs to human nature or starts from our side toward God. It is all the other way. God sent His Son to redeem us from our sins and to reconcile us to Himself by the sacrifice of His life. Here, in this sacrifice of self for man, we see the character of God; and hence follows the duty of so loving our fellow man.

The Christian religion starts, St. John shows, not with man's love for God, but with God's love for man, and with God's love expressed in specific action in history. For one to live in union with God is to live in love. Unless a person loves his fellow man, St. John writes, it is useless to assert that he loves God. Yet, he adds that love without obedience is meaningless. To remain in love means to keep our place in the family of God and to show Christian love to all the other members of that family.

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Aging is a natural development, not a calamity. The process can be exciting. It can extend our enjoyment of life.

ETHNIC CHUCKLE

Dorohaya Tyota Maria,

Long time ya ne pisala no ya bula very upset. Moy husband me povil zhe ya getting so fat ya almost puknyula moy slacks. Ya ne znala shto ya gotta do. Ya zvidala my next door neighbor, ona Amerikanka, a ona mne povila shto yest dobri diet doctor downtown.

Ya pishla do meesta do diet doctora dva tezhne ago. On mne povil shto ya "better go on a diet." E ohn me povil zhe ya mushu count moye calories. Ohn dow mne calorie counter.

Ya dumam ya hotchu looking good for moho husbanda, tho ya mam doing shto doctor povil me. Shetko shto ya yim, ya countuyu toti calories e pishu na paperyu.

First day, O.K. Ya countuyu moye calories.

Druhi den, So So. Ya countuyu moye calories, e chewuy yu moye nails.

Treti den, Ya countuyu moye calories, e chewuy moye nails doh two o'clock in the afternoon koli ya watchuyu moye soap opera na TV. Ya getting so hungry. Ya pheu so much vodu ya dumam shto ya float away. Ya yem so much celery e carrot stichke shto moye zubi almost worn out. Ya dumam shto ya scrazuyu! Ya dumam shto moi life taki miserable shto ya mozhu mati my life na soap opera na TV.

Yaki tho life ya mam? Every bite ya takeyuyu yha gotta count. Ya gotta mark down na listok for doctora: half slice hleb, bez butter, raz na den - 50 calories; coffee mozhyu mati, ono ne ma calories, no ya ne mozhu mati mlyko e no sugar. Ya mozhu mati kolbasu, no lem one inch piece!

A ya hlyadam i hlydam a ne mozhu nayti na calorie list-perohi. Neska Friday, a ya proshyu - yak chelovik mozhe zhete bez perohu na Friday? Ya zvedala moy next door neighbor, tota shto me povila za diet doctora, shto ya gotta do. On a povela mene shto, if you're desperate, ya mozhu mati odnu perohu. Lem odnu perohu! Yoh! E ya ne mozhu mati moy half slice bread, ne potato, ne yakis tho exchange.

Ya ne znala shto ya mushu robiti. Ya stala rushing around the house, e dumam, e dumam - iz dumala shto ya shmaryu tot diet, e poydu do discount house e koplyu bigger pantsi iz fooluyu moho chelovika.

Ya turnovala off TV show "As the World Turns" a dumam nye turnuy yhe bez mehne. Ya poshla da kitchen, brala dozen perohi ot freezera de ya yeh hide ot husbanda, ya sprazila cybulu zu butter.

Ya zhyela shetko. Cheli dozen. Ya taka barz happy.

Die ne dlya mene.

Budte zdorovi
Tlusta Hanya.

THE WILL OF GOD

Mary said in Luke 1:46-47: "My soul proclaims the greatness of the Lord; and my spirit rejoices in God my savior." The notion of the "will of God" is often used as a bromide to dull the sense of pain and to cover the pangs of grief. The "will of God" is often bottled with the label: "To be taken whenever things get rough." This really is a misunderstanding of the will of God.

In the reading from Luke we see that Mary had a tremendous privilege because she was willing for God's will in her life. This was her response at the time of the Annunciation. When the angel came to her and said that God had chosen her to be the mother of the Savior, Mary immediately responded: "Behold, the handmaiden of the Lord; be it according to Thy word."

Do you think it was easy for Mary to say yes to the "will of God," to being pregnant out of wedlock? When it meant vulnerability to misunderstanding, to ridicule? When it could mean possible rejection by her fiance or even being stoned to death? It was not easy for Mary, but because she was willing for God's will, she was greatly blessed by Him. She was given the great privilege of bearing the Son who became our Redeemer.

If we are willing to give our lives over to the "will of God," we will find that in the end it gives us great happiness. That's why God created us: to share divine life and love and happiness. It would be a serious misunderstanding if we were to associate the "will of God" only with suffering, loneliness and grief.

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The sunflower is the tallest flower in the world. It can grow as high as 50 feet.

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O, Thou who has given us so very much; grant us one thing more – a grateful heart.

Dabs of Thoughts

The first and last verses of Psalm 8 are identical. They bring us in and lead us out of the psalm. Verse 1 prepares our heart for the next 77 verses, and verse 9 restates the interpretive key for the whole psalm. They read: "O LORD, our Lord, how majestic is your name in all the earth!"

More and more Americans are embarking on a search for the sacred in their lives. Some are returning to the religions of their childhoods, finding new meaning in old, familiar rituals. Others look for wisdom outside their own cultures, mixing different traditions in an individualistic stew.

Pray simply. Do not expect to find in your heart any remarkable gift of prayer. Consider yourself unworthy of it. Then you will find peace. Use the empty, cold dryness of your prayer as food for your humility. Repeat constantly: "I am not worthy, Lord, I am not worthy!" But say it calmly without agitation. This humble prayer will be acceptable to God. Macaruus of Optina.

St. Basil said: "They who believe in the Lord Jesus Christ must do penance according to what St. John the Baptist and our Lord Jesus Christ Himself taught: that those who don't do penance now will receive a harsher sentence ... Mere renouncing of sin is not enough. It must include fruits worthy of penance. Both of these are required."

The word "Lent" is based on an Anglo-Saxon word "lencten." It is a cousin to our word "long," and simply meant "springtime" – that time of year when the days are lengthening.

St. Patrick is not commemorated on March 17 on the Orthodox calendar. He is found on May 16.

Worship is not just for Sunday. You are encouraged to discover the joy of God's presence as you worship Him at the many services your Church offers and every day in your life. When you're stressed to the limit, constant worship renews your strength and allows God to guide you through those difficult days. Even failure becomes endurable when enveloped in God's presence.



EDITORS' NOTES

There is a Russian proverb which says that trouble likes company; it never travels alone. This was certainly true this past January when first our postage and then our printing costs went up.

Our second-class postage rose a whopping 19.3 percent and this was bested by our printer who increased our costs by even a greater amount – over 32 percent. These enormous increases amount to over a 50 percent increase in our costs.

We will depend even more upon the largess (generosity) of those who contribute to the Press Fund and those who send in a few extra dollars for their subscription. We have discussed it but hesitate to increasing our subscription rate even though our price for the six-page issue is insignificant when compared to other specialty papers. We again give a big SPASEBO (Thank You) to all the donors to the Press Fund who have made it possible for us to reach our 513th issue this month. We continue on guided by what we read in 1 John 5:14,15: "And this is the confidence that we have in Him, that, if we ask anything according to His will. He hears us. And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desireth of Him."

For most of this month we are in the solemn season. During this Great Fast-Lenten period, we prepare our souls and bodies for the celebration of the Resurrection of Our Lord on the day of Pascha, which is considered the greatest feast day in the Orthodox Church.

In the fullest sense, we are preparing ourselves for our own resurrection, our own salvation, which was achieved for us through Christ's suffering, death, and Resurrection on the third day after His crucifixion.

Keep the Fast!

I want to thank all of you for your prayers, cards and phone calls which helped sustain me through my surgeries and treatments. I am on the mend and eager to take up my life which had been "on hold" for several months. God bless you all!

Matushka Nina

PRESS FUND

Wow! Our costs went up 50% as of January 1. Postage went up 20%, while printing costs went up 30%. We are grateful for your gifts, which are needed now more than ever to keep us publishing. A great Spasebo to: Mary White, Michael Telepchak, Ethel Watlock, Anonymous, Dorothy Demianovich, Alexandra Spanovic, Arnold, Julia, and Natalie Katko, Annie Lynch, Helen Dzugan, Ann Worobey, Marian Glovinsky, Irene Allen, Olga Peck, Andrew Zylicz, Mary Zemanik, Fr. Spero Page, Joseph Chobany, Albert and Olga Gessner, Boris Gontcharenko, Tamara Stuchlak, Marie Grabania, Vera Samoilovich, Mary K. Marus, Elaine Kowalik, Pani Anne Haluszczak. Juliana Kuzmack in memory of husband John. Andrew Tus in memory of wife Irene. John Volosin in memory of wife Theodora. Helen Cudlic in memory of Sidney Horton, the father of Fr. Gregory Horton. Theodore and Frances Hamila in memory of brother John Strilka. Frank Romanick in memory of wife Frances, who died on Sept. 17, 1994. Paul Laskovich, a Christmas donation. Mary Malish and Joe Plefka for health of Susie Crigler of Ft. Myers, FL. Helen Lesko for continued good health of her mother, Michael Uhrin for health of Claudia Sulin, George and Elizabeth Uhrin. Mrs. Steve Evancho for health of Joseph Plefka, Claudia Sulin, Mary Roberts and in memory of John and Anna Sulin, George and Helen Evancho, John Strilka, and Ann Savilka.

ALASKA FUND

Helping to send copies of The Orthodox Herald to Alaska are: Joseph Chobany, Annie Lynch, Boris Gontcharenko, George Kupar, Ann Worobey, Mary Marus, John Volosin, Michael Uhrin, Ethel Watlock. Alexios Fedec in memory of grandparents Stephen and Martha Fedec. Helen Nowosadko in memory of parents Nicholas and Orina Chura. Joanne Yurchak in memory of her aunt Anna Jubinsky, who died Dec. 15, 1994.

MISSION FUND

We send copies of "The Herald" to people and places where the truth about the Orthodox faith needs to be told. Helping are Justine Post, Anna Corey, Joseph Chobany, Annie Lynch, Boris Gontcharenko, Marie Grabania, Ann Worobey, Mary Marus, Walter Kulakovich, Marvin Kiehl, Ethel Watlock, Joanne Yurchak in memory of aunt Anna Jubinsky.

CHUCKLE

Wife to husband: "I'm planning supper for tonight – will it be go out, take out or thaw out?"

•Kitchen Corner

(Continued from Page 66)

Boil and stir 1 minute. Pour into dessert dishes. Serve with half-and-half or sweetened whipped cream if desired. (If you do not use dairy products during Great Lent, try a non-dairy whipped topping.)

THE ANNUNCIATION

One of the 12 great Holy Days is the Annunciation, which falls on March 25/April 7. The story is beautifully told in St. Luke 1:26-56.

The Archangel Gabriel comes to Mary and tells her that she is chosen by God to be the mother of His Son: "Rejoice, highly favored one, the Lord is with you; blessed are you among women." (Luke 1:28) A mighty honor is bestowed upon Mary as insignificant young Jewish girl; yet, she does not lose her spiritual perspective. She answers the angel (Luke 1:48): "For He has regarded the lowly state of His maid servant; For Behold henceforth all generations will call me blessed." Mary confesses she is nothing; God is everything. What sweet joy and happiness it is to have God look your way! How well Mary expresses it!

Through observance of this Holy Day we are also led more deeply into the response of the Mother of God. She teaches us that our prayer is listening to God's will. It means that we try to discover what God wants of our lives, and, then, we take a responsible stand on how we will accept and fulfill it. To discover God's will it presupposes on our part a dedication and service to God.

We see in the Bible reading that God asks Mary, before He tells her or reveals His will. The same is true of us, God calls us freely to serve Him. Our choice is to accept or reject.

Instruction at Beginning of Lent

Let us begin the most precious abstinence with delight.
Shining with radiance of the commandments of Christ our God.
With the brilliance of love,
with the splendor of prayer,
with the cleanliness of purity,
with the meekness of blessed courage,
That as bearers of the Light, we may come to the holy, third-day
Resurrection which shines brilliantly with incorruption to the world.

From the First Matins of the Great Lent



On a trip several years ago to what was then the Soviet Union, we took along a small bag of snacks because we were traveling alone and not too sure of conditions where we would be going. Among our snacks was a bag of dried apricots. By chance we were invited to an impromptu "Zakuski" and decided to share some of our snacks, including the apricots, with the other guests. They created a sensation! "Look how plump and the beautiful color these Ahbreekosi are!" "Ours are so small, brown and hard." Buy some dried apricots and try this Russian Apricot Pudding, which is included in St. Philip's Cookbook. You may get the book from St. Philip's Orthodox Church, P.O. Box 565, Souderton, PA 18964 for $15 ppd. If you want to order several copies of this multiethnic cookbook, call for info on prices: (215) 721-4947.

Russian Apricot Pudding

2 cups water
1 cup dried apricot halves
1/4 cup sugar
3 Tbsp. cornstarch
dash salt

Heat water and apricots to boiling, reduce heat. Cover and simmer until tender, about 20 minutes. Place apricots and 1/2 cup cooling liquid in blender. Puree until uniform consistency. Press puree through sieve. Mix sugar, cornstarch and salt in 1 1/2 qt. saucepan; gradually stir in apricot puree and remaining cooling liquid. Heat to boiling over medium heat, stirring constantly.

(Continued on Page 65, Col. 3)

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March 1995

1	Joel	2:12-26
2	Jude	1:11-25
3	Zach	8:7-17
4	Rom	14:19-23, 16:25-27
5	**Rom**	**13:11-14:4 - Sunday**
6	Isa	1:1-20 - Pascal Lent
7	Isa	1:19-2:3
8	Isa	2:3-11
9	Isa	2:11-21
10	Isa	3:1-14
11	Heb	1:1-12
12	**Heb**	**11:24-26, 32-12:2 - Sunday**
13	Isa	4:2-5:7
14	Isa	5:7-16
15	Isa	5:16-25
16	Isa	6:1-12
17	Isa	7:1-14
18	Heb	3:12-16
19	**Heb**	**1:10-2:3 - Sunday**
20	Isa	8:13-9:7
21	Isa	9:9-10:4
22	Isa	10:12-20
23	Isa	11:10-12:2
24	Isa	13:2-13
25	Heb	2:11-18
26	**Heb**	**4:14-5:6 - Sunday**
27	Isa	14:24-32
28	Isa	25:1-19
29	Isa	26:21-27:9:1
30	Isa	28:14-22
31	Isa	29:13-23

BIBLE STUDY

You will notice that during Great Lent more readings are taken from the Old Testament. This is to bring to our attention that in the Old Testament the announcement is made that a Messiah is coming and that a New Life can be attained through His Resurrection. The Great Lent is the time when we are encouraged to spend more time to the personal preparation to meet the Resurrected Christ. These readings should help us along the path.

The Book of Genesis and the Book of Proverbs will be read in their entirety during this Lenten period. The entire Book of Isaiah will be read during the Sixth Hour and the Book of Psalms will be read twice during this period.

We have chosen the Isaiah readings for you. Isaiah was the great prophet of salvation and redemption. He proclaimed that the Kingdom of God would come. As we read this book during this Great Lent, we can see that Jesus is indeed the long awaited Messiah, the Fulfillment of all the ancient prophecies, and the Bestower of new life.

ALL SOUL'S SATURDAY

The first All Soul's Saturday for this year is observed on February 25. Did you give the priest the diptich for your family? This is a list of those faithful family members who have left this earth. On All Soul Saturdays, there is a special service with prayers for "all who through the ages have departed in the true faith, and in the hope of resurrection and eternal life."

St. Augustine wrote in his Confessions that his mother, St. Monica, had prepared a burial place for herself next to her husband's grave in North Africa. However, she became deathly ill while she was visiting her sons in Italy Concerned about fulfilling her burial plans, Augustine and his brother, Navigius, asked their dying mother what they were to do under the circumstances of her being so far from Africa and her planned for burial place.

She replied: "Bury my body anywhere. One thing only do I ask you, that you remember to pray for me at the altar of the Lord, wherever you may be."

The funeral and burial place is important but the welfare of the soul is of the utmost concern. The Church meets this need by having regular prayers for the souls of its faithful. The individual names of each is recited out loud on All Soul's Saturdays. These Saturdays will fall on Feb. 25, March 18, 25, April 1, June 10.

If you can't get to church on these days, pull out your prayer book and pray for your family members with the special prayers for the dead you find there.

TOO LATE?

Maybe you wanted to use Lent as a time to grow closer to God, but something prevented that. Maybe it was the weather. Maybe you couldn't find an Orthodox Church. Or maybe you had been away so long, that it didn't feel right going back.

And now Lent has started. The good news is that, no matter what, you can start right away without missing anything. You can't find that offer from the IRS or any other creditor.

But God wants you in church. And not simply for a few weeks, not simply to go through the motions. Christians simply can't stay away from public worship. The Church offers many special services at this time of year. Check your church bulletin or call the priest for the schedule. But attend.